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RELIGIOUS.

Communicated for the Philadelphian.

MATTERS OF FACT,

Which interest every man, woman, and child in the United States of America.

"Danton, Robespierre and Marat formed the infernal triumvirate, in each of which the same degree of cannibal cruelty existed under different aspects. Danton was as fond of the pleasures of vice as the practice of cruelty. Vanity was Robespierre's ruling passion. Blood was Marat's constant demand—not in drops from the heart of an individual—nor in puny streams from the slaughter of single families—but blood in the profusion of an ocean. After the murder of his colleagues, Robespierre announced, that some belief of a deity would do the nation no harm.—*Scott's Life of Napoleon.*

"The land is as the garden of Eden before them, and behind them a desolate wilderness."—*Joel* ii. 3.

The people of these United States, after having lived in the enjoyment of independence, freedom, and prosperity for half a century, are now so highly favored as to be visited by some English and Scotch adventurers, with the important information, that we are slaves and ignorant dupes to some mighty domination, that we neither have any knowledge nor possibility of attaining it unless we will submit ourselves to their disposal and guidance; and they promise us mighty attainments and enjoyments, if we will discard the idea of the existence of a God, of moral obligation and every thing connected with the claims of religion. These ambassadors of Apollyon are desirous that we should acknowledge his authority as a nation, and by so doing, they promise us national freedom, pleasures, and enjoyments beyond our present conceptions. But, while they promise us liberty, they themselves are the slaves of corruption.

These impudent projectors come forward with their scheme of emancipation, as if were an invention never before tried, and as if we would be the first who had made the experiment; but their claims are hypothetical, and their project has been in the full tide of successful operation for several years, on precisely the same principle now proposed to us; the result, in some very faint degree is here subjoined. And *as it is a* philosophical axiom, that the same cause will produce the same effects under like circumstances; therefore these principles of Voltaire and Co. in France, will produce the same effects if put in operation in the United States of America.

France the theatre of infidel experiment, was famed for suavity of manners, social ease, respectful deference and attention to the fair sex, paternal tenderness, and veneration for old age, with a sedulous cultivation of all that was calculated to refine and elevate the human taste or intellect.—Whence then the mighty change? What transformed a great portion of this airy, polite, humane, gentle, and social people, into a horde of sullen assassins? What is it that converted, that realm of easy, careless, volatile, gay, and sprightly mirth, that bright domain, into a gloomy wilderness watered with rivers, of human blood? This is an inquiry that vitally concerns the people of these United States; this ought to fix our attention. Without determining this point, we can draw no profit from these facts. The principles of infidelity, under the self-stiled name of Philosophy, had been sedulously promulgated by every plan that could possibly be devised, and as generally diffused as the most vehement zeal, seconded by gold, and power, could possibly effect. At first, some circumspection was necessary. The more effectually to destroy the Christian religion altogether, they began by sapping the foundation of the Catholic faith, the only one the people had been taught to revere. They formed a schism with the church of Rome, well knowing, that the opinions of the vulgar, once set afloat, were as likely to fix on Atheism as on any other system; and more so, as being less opposed to their levelling principles than the rigid though simple morality of the gospel. A religion that teaches obedience to "the powers that be," inculcates humility and peace; strictly forbids robbery and murder, and, in short, enjoins upon men to do as they would be done by. While the Catholic religion was ridiculed and abused, no other system was proposed in its stead—the uniform practice of our modern philosophers: on the contrary, those profligates who conducted the public prints, among whom were Mirabeau, Marat, Condorcet, and Hebert, filled one half of their impious sheets with whatever could be thought of to degrade all religion in general. The ministers of religion, of every sect and denomination, were represented as cheats, and the avowed enemies of the sublime and sentimal *something* which the Assembly had in store for the regeneration of the world. Having thus prepared the public mind, the Assembly made a bold attack upon the church; they discovered by the light of philosophy, that France contained too many churches, and of course too many pastors; a great part of them were therefore to be suppressed; and to make the innovation go down with the people, all tithes were to be abolished. The measures succeeded, and instead of tithes the equalizing republican philosophers were content to levy a tax of *twenty per cent*, upon their emancipated freemen. The next measure was a declaration that all the wealth of the religious orders belonged to the nation, (alias Marat and Co.) to that indefinite being that exists every where, and no where, and that devoured all without receiving any thing. Thus millions of property, accumulated by the industry and prudence of successive generations, were wrested from the rightful owners at the end of the enlightened eighteenth century—the Age of Reason—by a horde of lazy, upstart, worthless ruffians, calling themselves the Nation. The crime charged upon them was that of being too rich, and vindicated by the author of the Age of Reason; but the successors of the constituent assembly laid aside the mask as no longer necessary.

On the 13th of March, 1794, all the merchants of Bordeaux were arrested in one day, and condemned, in presence of the guillotine, to a fine of *One hundred millions* of French livres, upwards of *Four Millions of pounds* sterling. On the 18th of April, the rich banker La Borde, after having purchased his life *eight times*, was guillotined, and the remainder of his property confiscated. On May 10, twenty-seven rich farmers general were executed, because they had amassed riches under the monarchy. Finally, on the 27th of June, all property of whatever description, was declared to belong to the nation, and was put into a state of requisition accordingly, as the *persons* of the whole of the inhabitants had been before. Robbery and murder are the natural auxiliaries of each other; and with a people rendered ferocious, and hardened, by an infidel system that removes all fear of an hereafter, they must forever be inseparable. Robespierre, who afterwards issued a proclamation in favour of Deism, when told of his severity to the rich, used to say, Let me alone, I am coining money. Barrere, in one of his reports to the Convention, estimated three strokes of the national die (the guillotine) upon one occasion at twenty-two millions of livres. Before the decree was passed for the assumption of the estates of the regular clergy, every calumny that falsehood could invent, and every vexation that tyranny could enforce, were employed to debase the whole body of the clergy, and the religion they taught.

Hundreds of abandoned scribblers were employed to propagate the new principles; their little filthy ditties were spread through all the departments at the *expense of the nation*. Hebert (whose strumpet was afterwards worshipped by the enlightened philosophers, as the Goddess of Reason,) published a journal, of which fifty thousand were struck off daily, and sent through France, filled with Atheism, and the most outrageous abuse of all that was respectable and sacred, interlarded with oaths and execrations without number. Such were the agents of Condorcet and his colleagues; thus did they corrupt the morals of the people; thus did they lead them from one degree of vice to another; thus were they hardened to rob and murder, and thus did the boasted Constituent Assembly lay the foundation of all the succeeding horrors, which a professed Atheist, in a public assembly in New York, unblushingly denominated, *The Glorious Revolution.*

As soon as Louis XVI. had been transferred from his throne to a loathsome prison, the National Assembly formed a plan for the total extirpation of the priests, and with them the Christian religion. The ministers of the gospel were seized and thrown into prison, or transported from every part of the country. At Paris, about three hundred were shut up, in order to be massacred, and were actually put to death, during the first and second weeks of September, 1792. The oath administered by the Constituent Assembly to their minions was this,—I swear to pursue unto death all *royalists, fanatics,* (the appellation for Christians,) gentlemen, (or well dressed persons,) and moderates, under whatever colour, or mask, or form, they may appear. I swear to spare neither parents nor relations; to sacrifice my personal interest, and even friendship itself; and to acknowledge for parents, brothers, and friends, nobody but the patriot, the ardent defenders of the republic.

The revolutionary committee of Nantz, seized and imprisoned almost all those who were esteemed rich men, men of talents, virtue, and humanity. Old men, women, and children, were drowned. They were put on board of lighters, railed round to keep the prisoners from jumping overboard; there were plugs made in the bottom, or sides, the lighters sunk, and all within were drowned. The committee used to turn the drownings into ridicule and jest; they called them national baptisms, vertical transportations, bathings, &c.

At first the drownings were with the clothes on, but this was too merciful; therefore they stripped the prisoners, and culled the young men and young women, and after stripping them naked, they were tied in couples, face to face, and thus kept for an hour, then thrown into an open lighter, and after receiving several blows on the head with the butt of a musket, they were then thrown into the river, (this was called republican marriages.) The Constituent Assembly abolished negro slavery, and prohibited the term negro; they were called *Americans.* At Nantz, where there were a great many West India merchants who had brought negroes from the West Indies as waiters; these were emancipated and taken into the service of government, and employed about Nantz to assassinate the inhabitants. These *Americans* reserved five of the handsomest women, and shut them up for their own use; and after having had to endure the horrid approaches of those negroes, (the handsomest was compelled to endure the embraces of more than one hundred of them, and had fallen into a stupor and lost the use of her limbs,) they were then abandoned and shot.

The wives and daughters of almost all the respectable citizens were put in a state of requisition, and were ordered, on pain of death, to hold their bodies in readiness for the embraces of the true republicans! Nor were they content with violation: the first ladies were led to the tree of liberty and there compelled to endure the approaches of chimney sweepers and common felons. Not content with butchering in cold blood, they took a pleasure in making them die by inches, and insulting them in the pangs of death; placing several of them together, they killed one of them at a time, to render death more terrible to the rest. Neither age nor sex had any weight with them. Above two hundred women, thirty of whom had children at their breasts, whom conjugal love had led to follow their husbands, and more than fifty old men, whom filial piety had snatched from the assassin's stab, were almost savagely butchered at once. Several wounded prisoners were collected together, and put into a ditch, with sentinels placed around them to prevent thom from killing themselves, or one another, and thus were they made to linger, some of them two or three days, while their enemies testified their ferocious pleasure by all the insulting gesticulations of savages.

A man named Phillippe, came to the jacobin club of which he was a member, and made a long speech on patriotism, and concluded by saying that he looked upon every man, who preferred the ties of blood to that of patriotic duty, as an aristocrat, and worthy of death; he then opened a box he had brought with him, and held up by the gray hairs, the bloody and shrivelled heads of his father and mother, "which (said he) I have cut off because they obstinately persisted in not hearing mass from a constitutional, alias Atheist priest:" the speech of the parricide received the loudest applauses, as it was discovered by philosophers that parental authority was only a vestigate of the old feudal system which could not be tolerated by republicanism.

A new-married couple having refused to have the ceremony performed by one of the Atheist priests, a party of his myrmidons broke in upon them the wedding night, the husband made his escape, the wife became the prey of the party; they gratified their brutal passion and afterward their ferocity; they tore off her breasts as a tiger might have done with his claws, and threw them on the floor. They then left her to wait till death relieved her from her horrible situation.

A detailed account of the blessings derived from Atheist legislators, is a repetition of scenes like the foregoing, in increasing horrors, as the principles were improved upon by practice; these are only a few as a sample taken from thousands.

From the moment the revolutionary committee, of which the Atheist Danton was president, was installed, the imprisonments began, and they augmented daily. They were all dictated by animosity, hatred, or avarice. To such a degree did terror prevail, that every man trembled for his life. I have seen, says Bennett, six hundred men at one time plunged into the water, and have been a witness of shootings amounting to three thousand six hundred persons at the Gigan; after this what could any man hope for? There is reason to believe that Carrier meant to murder the whole city of Nantz. Carrier, one day, pointing to the river, said to Naudiller, "we have already ducked two thousand eight hundred of them there in the National Bath." The bodies thrown into the Loire were innumerable. Carrier alone put to death, in the city of Nantz, forty thousand. The number of persons murdered in the south of France, in a very few months, is reckoned at one hundred thousand, and this, by self-styled philosophers and friends of freedom and of man.

The flourishing and oppulent city of Lyons was a grand scene of destruction and massacre. An undistinguished butchery of all the rich commenced; hundreds of persons, men and women, were taken out of the city at a time, tied to trees, shot to death, stabbed, or knocked on the head. In the city, the guillotine never ceased for a moment; it was shifted three times; holes were dug at each place to receive the blood, and yet it ran into the gutters.

During the murderous work, the city of Lyons was struck with terror. The members of the convention stuck up a proclamation, declaring all those who should express the least symptoms of pity, suspected persons, (infidel toleration!) those in the villages round about, who had dared to shelter a person escaped from massacre, the host and guest were butchered together beneath the hospitable roof, while the wives and daughters were reserved to gratify the brutal appetites of the murderers. In the space of a few months, at Lyons, and the surrounding country, the persons who were murdered amounted to two hundred thousand.

According to Monsieur Peltiere, the number of persons murdered in Paris, in the different prisons of that city, from Sunday the second, to Friday the seventh of September, 1792, amounted to one thousand and five. To these, he says, should be added the poor creatures in the hospital of Bicetre, in the yards of La Salpetriere, those who were drowned at the hospital of La Force, and all those who were dragged out of the dungeons of the Conciergerie and the Chatelet, to be butchered on the Port-au-Change, which may be computed, without exaggeration, at eight thousand individuals in five days.

The track of the murderers, throughout the whole range of France, was marked with such barbarity, and more than savage atrocity, that a particular recital sickens the heart. However, let those whose nerves are sufficiently strong, and are willing to hear recitals of transanctions of horriffic and Satanic cruelty, such as were never heard of, or conceived, only by the enlightened Philosophers of the Age of Reason, in order to ascertain the liberty of conscience; the political, civil, and religious toleration we may expect from Atheists, from our high-sounding infidel philosophers, who are continually exclaiming against the prejudices of our forefathers, and the sad effects of bigotry and religious zeal, with the hypocritical cant of priestcraft, superstition, priestly ignorance, cruelty, fanaticism, enthusiasm, &c. &c., refer to Barruel's History of the French Clergy; Scott's Life of Napoleon; Madame Roland's Memoirs; Peter Porcupine's Bloody Buoy; Toke's Recent Occurrences in Europe; Simpson's Plea for Religion, and the various other histories of those events.

We, who have lived under the full blaze of gospel light, are not sensible how much we are indebted to the gospel for the blessings we enjoy, and what a thorough change it produces in the character and circumstances of man. Besides lighting our path to the grave, and opening to us a prospect of immortality beyond the grave, it has conferred on us, and will confer on heathen nations, civil and religious liberty, and all the benefits of civilized society.

Man is by nature an enemy to God and man, and never will be changed in the temper of his heart, until brought under the influence of Christianity. We see, that could the ignorance and superstition of bewildered mankind be done away, without communicating to them a knowledge of the true God, and of the retribution of eternity, instead of forming them for civilized life, they would become a race of cannibals; there would remain no principle by which they could be governed or associated. Mere secular knowledge has no tendency to reform the heart. It is the great men of the earth that have filled it with blood, and crime, and falsehood, and delusion. God has not so made man, that a nation can be enlightened, free, and happy, while it remains ignorant of the gospel: the heathen cannot be civilized without being Christianized. It was not for the want of the press or the representative system, or the Lancasterian method of instruction that the ancient republics, or the republic of modern philosophers in France, were subverted; but because the rebel temper of the heart was unsubdued; and in their infidelity and impious idol worship were not relinquished for the worship of the true God.

It is the gospel that these United States are indebted to for their distinguished civil, as well as religious privileges. It is this that has falsified the maxims of political wisdom and the predictions of statesmen, and which alone will give perpetuity to our free institutions. Destroy the influence of the gospel, and the keystone of our political superstructure is removed, and the present proud temple of American freedom totters and falls, and buries in its mighty ruins the last, best hope of the redemption of our world from ignorance, savageism, superstition, tyranny, and anarchy.

Will not every man, who has within him the least remaining spark of virtue, patriotism, humanity, or love for friends, for country, for liberty, or for life, repel with manly indignation the present efforts of those foreigners, who have come among us with the old hypocritical cant of freedom, and are making efforts for the prostration of all order, the disorganization of all society, and to effect their purpose, and eventually bring about all those scenes of their philosophical rapine and butchery which deluged France in poverty, wretchedness, terror, and carnage? Present to them the butchers' bill of infidel massacre in France, in seven years—21,000 clergymen and 2,000,000 French inhabitants; men, women, and children—and tell those impudent, hypocritical pretenders, to wipe away the bloody stains of this catalogue of crime, and then we will listen to their stale and senseless profanity and ribaldry about priestcraft, superstition, liberty and equality.

Had we not better cling to the religion of the Bible, until these enlightened philosophers shall give us a better? For this we have a right to insist upon, that they do not pull down our good old fabric until they build us up a better. The French Goddess of Reason, whose votaries were the sons of blood and rapine, and whose temples were the seats of idolatry as blind and stupid as that of Juggernaut, will not answer our purpose. It will never do to exchange the rational, the soul-soothing, the divine, the transforming system of Jesus of Nazareth, for such trash, such blasphemy, such profligate devotion as that with which Robespierre, Danton, Couthon, Marat, Condorcet, and Co. deluded and debauched the minds of their bloody jacobinal disciples.

THE WALDENSES.

At a time when the British government is effecting so much for the civil and religious freedom of the subject, and of none more sensibly than of the Catholic, we cannot conceive that it should be beneath its dignity to claim of the ruling powers in Sardinia, the emancipation of the small and persecuted community of the Waldenses. It would indeed be an outward sign of the possession of that genuine spirit of Christianity, by which the millions of Ireland have sought to vindicate their right to spiritual and political freedom, were they to present themselves with the charter of emancipation in their hands, and call upon the Duke of Savoy to "do likewise." Let them behold the picture we shall now offer to them of the degraded state of their Protestant fellow-creatures in a Catholic land.

"It is not enough," says one of our correspondents, "that all access to office should be closed against them; every obstacle which can be devised is put in operation to render their social prosperity precarious and impossible. The medical profession is forbidden ground, and the afflictions of the invalid are doubly embittered by the pressure of that general indigence, which precludes their seeking medical aid from individuals residing at a distance, who cannot find their way to the couch of sickness, but across difficult and dangerous passes. The philanthropy of the Prussian government has at last succeeded in obtaining a license, that an hospital should be erected! but, alas! for want of means, that permission must remain a dead letter. Throughout Piedmont it is strictly prohibited to print religious, or even school books, for the use of the Waldenses; they are compelled to abstain from manual labor on Catholic feast days, and by this their means of subsistence are wofully curtailed; their whole manufactures are limited to a single establishment for weaving woolen cloth, and two tanneries, neither of which are of much value; they are lodged upon the bare ground, and live upon the scanty produce of grazing; and have so little wherewith to educate their offspring, that a school has been actually closed, because the congregation could not raise the paltry annual pittance of a louis d'or, (16 shillings,) allowed to the teacher!"—*London paper.*

ANCIENT BIBLE SOCIETIES.

More than a hundred and fifty years since, a species of Bible Societies existed in France. They were conducted by members of the Church of Rome, at the head of whom was the Abbe de Barneville, whom the Abbe Gregoire calls "the real inventor of Bible Societies." The object of these institutions, Barneville says in the preface to his translation of the New Testament in 1749, was "to distribute the word of God to rich and poor throughout the kingdom." Is it not strange, he asks, that so many persons who pride themselves on praising the Bible, have never thought how they might circulate it for their own benefit, and that of others? Is not this, says he, like reading the poor a lecture on the excellence of pure unadultered bread, without endeavouring to provide it for them? This society, which was patronized by some of the French Bishops, distributed great numbers of copies gratuitously, and made a rule to sell no copy for more than the prime cost. These institutions disappeared about the middle of the last century. It is stated in one of the society's editions, that of 1731, that the chief part of the donations for circulating the New Testament had been received not from the rich, but the poor. De Saci's translation of 1758, would appear also to have been circulated by a Bible Society, as the frontispiece represents persons taking Testaments from a chest, and distributing them to the people, with the motto, "Sine sumptu ponam evangelium."—*Christian Observer.*

A small neglect sometimes breeds a great mischief; for want of a nail the shoe is lost; for want of a shoe the horse is lost; for want of a horse the rider is lost.

A PRECIOUS LITTLE BIBLE.

To the editor of the Philadelphian.

The following, I hand you for publication in the useful paper which you conduct. Should you think it of such interest, as to entitle it to insertion, it may be a hint to mothers; and the statement I assure you is a fact. ONE PRESENT.

There had been for several years a Ladies' Bible Society in the town of———, west of the mountains. They were engaged in doing what service they could in the good cause, and regularly assembled to transact their business. At their annual meetings they requested a clergyman to officiate. In the month of May, 1828, having invited one to attend with them, they assembled in the Presbyterian meeting house, at the usual time, and waited an hour for his arrival. But he came not. Mrs. L. one of the members, then proposed to step over the way for Mr. Smith, who is an exhorter in the Methodist church, and request him to attend. The suggestion was approved; and she immediately waited on him, requesting his attendance. He was engaged at his business, but laid it aside; took up a small book lying near him and went to the meeting house. The large Church Bible was on the clerk's desk. He opened it and read the 40th chapter of Isaiah. Next he gave out an appropriate hymn; then addressed the throne of grace, and then read the Report of the Managers, the Treasurer's account, and the proceedings of the Society for the past year. These led him to some brief remarks. He dwelt on the importance of the cause in which they were engaged, and the necessity of increased, unwearied zeal and perseverance. He especially recommended to mothers by all means to give each of their children a Bible as soon as of proper age to take care of it; and to impress on their minds its value and the importance of carefully perusing it. To illustrate and enforce his remarks, he stated the following occurrence. I well remember, said he, a lad whose mother gave him a pocket Bible, when he was about ten years old, and was leaving home to attend a village school some miles off. It was one which his deceased father purchased for her many years before. She earnestly solicited him to read it often, and treasuse it up in his mind and practice its precepts. She lived but a few years after. On his arriving at manhood, he visited many places, and became a wanderer; but finally settled for some years, near a thousand miles from his native place. Wherever he journeyed, that precious gift of a fond and pious mother was his companion. He often read it, as requested by a departed mother. He regularly attended the ministry of the word. It was near twenty years after, that the word was made effectual in his conversion. His little Bible became yet more valuable to him; it was an inestimable treasure. That lad has kept the Bible which his mother gave him, through all the vicissitudes of life; and here, said he, taking one from his pocket and laying it on the desk, here is the Bible which my mother gave me thirty eight years ago.

The ladies were much affected; the presiding officer thanked him, and he returned; but his advice had not been lost in the place.

THE DIFFICULT LESSON.

"What is the matter, Mary?" said Anna to her sister, a little girl about eight years of age, who was looking sorrowfully into a book which she held in her hand. "Oh Anna, I cannot learn this lesson; it is so long."—"What do you call a long lesson?" "This is a long lesson, it is *sixteen lines;* I have counted it twelve times, and every time it is sixteen lines, and I am *sure* I cannot learn it?" "Have you tried to learn it?" "Oh! no! I have been counting it." "How long is it since you began to count?" "The clock struck five when I sat down." "And it is now twenty minutes past five; just read your lesson once for me." Mary did as her sister wished. "I think that the lesson is not very difficult, Mary; the words are plain and simple, I think you understand them all." "Yes, Anna, I understand them, but there are so many of them." "Well, do not think of that again: it is now half past five; just begin and read your lesson over and over again, until the clock strikes six, and then you can go and play." Mary began immediately, and read cheerfully for her sister, till six o'clock. Anna then told her to lay aside her book, and go and amuse herself.

At seven o'clock, Mary was called to tea; she had recovered her good humour, and when she had taken tea, her sister drew her affectionately to her, and asked her to recite her lesson. Mary began, and to her own surprise, recited it correctly.

"My dear girl," said Anna, "you see how easily you have learned this lesson, although you thought you were *sure* you could not learn it? Now I want you to remember this day, whenever you have any lesson to learn or other duty to perform. You are commanded in the Bible "to take fast hold of instruction," and wisdom says, hearken unto "me, O ye children," "keep my ways, hear instruction and be wise, refuse it not;" and there are many, very many passages which prove the necessity of gaining knowledge. But you, like all others, must labour for it, and when again you think your lesson long and difficult, do not spend half an hour in trying to believe you cannot learn it; or waste time foolishly in counting the lines." "Dear Anna," said Mary, "you always show me that every thing I am told to do is a duty, and I will try to remember at another time what you have now said to me."

Will the boy or girl who reads this, when they have their lessons to get, remember and try to adopt the resolution of Mary? Let me assure you, my dear children, there is no pleasure like that which comes from doing our duty.

A KIND REPROOF.

Three gentlemen were lately riding in a stage coach between Baltimore and Philadelphia, when a Tallow Chandler was introduced, in company with a little boy of six or seven years of age. The man swore by his Maker that he would take the boy to Philadelphia, black him, and sell him to Georgia for a *nigger*. Nearly one fourth of his words for several minutes were oaths: when one of the three gentlemen, a merchant, asked, "My friend, is that boy your son?"

"Yes sir," said the Tallow Chandler.

"Well, are you not afraid that you will ruin your son?"

"How so?"

"Why, by using such bad language, telling such lies before him, and setting him such an example."

"Sir, I confess," replied the Tallow Chandler, "that I am wrong;" and for several hours after uttered no more profane expressions. How forcible are right words, kindly spoken!

It is probable that this reproof coming from a *merchant* had more force than any which a minister of the gospel could have uttered: for the latter is thought to be a censor by profession.

It may be remarked also, that kind severity employed in favor of good morals, is not so useless upon apparently hardened sinners, as most men imagine it will be.

The unreasonable and inexcusable vice of profaning the name of God is less common in our country at present than formerly. Few who have any pretensions to the character of gentlemen employ it: and if the fear of God does not produce reverential language; it is well that a sense of decorum, or even fashion should enforce the the third commandment, *Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.—Philadelphian.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MARCH 17, 1830.

RIGHTS OF THE INDIANS.

During the past week we have received two pamphlets relating to the Indians. One, entitled, "Rights of the Indians," contains an account of a public meeting in Boston, convened for the purpose of considering the present relation between the Government of the United States and the Indians; also a Memorial to Congress on this subject, and a Circular Letter, both adopted at an adjourned meeting.

The other pamphlet is "An Article from the American Monthly Magazine on the Removal of the Indians: Examination of Gov. Cass on the same subject; and a Statement of Facts in regard to their Civil and Religious Improvement."

The contemplated removal of the Indians beyond the bounds of the States, or their subjection to the laws and regulations of the states within which they are comprehended, are measures, which are now deeply agitating the public mind and public sensibilities.

The able and well written pieces of William Penn have set this matter in a light to be contemplated by no honest and patriotic man with indifference. We inserted those masterly pieces in our columns till the accumulation of proof in support of the points intended to be established seemed to be irresistible in weight and force, and finally to become burdensome. The right of the Indians to their lands by inheritance and prescriptive possession repeatedly acknowledged and guaranteed by the Government of the United States, was established by the most satisfactory reasoning and by extracts from formal and solemn treaties and compacts made with them during the administration of every Chief Magistrate since the adoption of the Constitution. Their national independence is proven in the same conclusive manner. How either can be violated by us without the charge of injustice and perfidy is a question which should be seriously considered and satisfactorily answered before a state or the United States make any encroachments upon them. We will notice this subject and the pamphlets before us at greater length as soon as we have time.

PAPAL CHURCH IN THE UNITED STATES.

In the last number of the Quarerly Register and Journal of the American Education Society is an able and interesting article on this subject. The principal source of information to the writer was the "Annals of the Association for the Propagation of the Faith," a periodical work published at Lyons and Paris, 1829.

The writer, after a glance at the first introduction and subsequent increase of the Catholic denomination in the United States, notices the order of Jesuits, and then gives a number of extracts from the correspondence of Bishop Flaget of Bardstown in this state with his friends in France, and from the editorial notices of the "vast mission" in Kentucky, and of the above correspondence.

In our republic all religions are tolerated. Here the persecuted of every nation find an asylum. One of the original colonies was settled principally by Roman Catholics. Louisiana and Florida also were first settled by Roman Catholics. From Catholic Ireland and France emigrants have come and continue to come, and are spreading themselves into all parts of the United States. In this way we account for the increase of the Papal Church in this Protestant country. We do not think that many born and educated in the principles of the reformation have submitted to the yoke of the Papal authority, and adopted the absurdities and anti-scriptural dogmas of that church. There may have been some instances. This is not strange, considering all the circumstances under which they happen, though not the less to be deplored. So in our enlightened and christian nation there are not a few infidels and universalists, a fact much more marvellous and to be lamented than that some should be dazzled by the glare and duped by the sophistry of the Papal church. We believe the Romish church fundamentally erroneous in her doctrines and corrupt in her practices, and would deprecate the extension of her dangerous power and deleterious influence in our free and happy land. In our political and religious freedom, in the increasing diffusion of knowledge among all classes of people, and especially in the operations of the *Bible Societies* throughout the union, we think we see some mighty and pretty safe barriers against any very great extension of Papal doctrines and Papal power in our republic.

True, they have their Seminaries and Nunneries; and because aided by their foreign resources and their peculiar modes of living they can educate, or rather *take care* of boys and girls *cheaper*, than they can be educated at other schools, many children are placed under their protection. Protestant parents send their children to them not because of their partiality to their religious notions, but because it *costs them little*, and because they think their children will be more secure within the high walls and under the strict rules of a nunnery or Catholic Seminary. Some few disappointed and eccentric girls, and some few truly pious ones may join the sisterhood. But we see nothing very alarming in all this. Those parents, however, who place their children in those institutions, where they are at once converted into a kind of religious automatons, and are at that important period of life subjected and habituated to all the useless and false ceremonies of the Romish church, are guilty of egregious folly and of a most serious trifling with the eternal interests of their children.

From the article before us, we have derived much information in regard to the Catholic Mission in this state, of which we were before ignorant and knew of no source whence to obtain it. We doubt not that it will be new and interesting to most of our readers, and shall therefore present them with some extracts from the Register.

"In circumstances like these, we advert to the articles of information contained in those numbers of the 'Annals' before alluded to, occupying about 240 pages. They are introduced by the following editorial remarks:

"In the first and second number of these Annals [of the Association for the Propagation of the Faith] we inserted two articles respecting Kentucky. We then stated the condition of the catholic religion in this vast mission. Since that time, the good which had been commenced has been confirmed, and truth has obtained new triumphs over error. Daily conversions, although not of a splendid character, are crowning the labors and animating the zeal of the venerable bishop of Bardstown, and his indefatigable helpers.—The Jubilee was preached in succession and with effect throughout all the parishes of the diocese. Infidels and the protestants of all denominations, who inhabit this country, were neither alarmed nor stirred up to opposition, as has often been the case elsewhere, at the sight of a few poor priests announcing to sinners the mercies of the Most High, or dazzling the eyes of heretics with the torch of the true faith.

"Beside the bishop and his co-adjutor, Monseigneur* David, there are in all the diocese of Bardstown but twenty one missionaries.—This diocese is formed of the States of Kentucky, Tennessee, Indiana and Illinois, the whole population of which amounts to 1,397,450 souls, comprising 207,930 slaves. This population, in which are found not more than 30,000 Catholics, is spread over a surface a hundred leagues wide and two hundred and forty in length. The diocese possesses a Dominican convent, two nunneries, and thirty churches, of which eleven are built of brick, and nineteen of wood. The convent of the Dominicans is at St. Rose, near Springfield in Kentucky. It was founded in 1806, by M. Edw. Fenwick, the present bishop of Cincinnati, and has thus far furnished twelve priests. Some years since Mgr. Flaget instituted a community of *Missionary Friars.*—They are intended for the office of catechists, schoolmasters, sacristars, etc. Their vow is for three years, and they engage in manual labour, gardening and agriculture.

"The nuns devote themselves to the education of young persons of their own sex. The *Sisters of Charity*, seventy in number, were established by Mgr. David. Their chief town is at Nazareth, one league from Bardstown. By the increase of pupils, they have been necessitated to build a boarding house, that will contain a hundred and fifty. Nuns, of the Dominican order, were established six or seven years ago, to the number of fifteen, in the neighborhood of Springfield. They have about thirty pupils, not being able to accommodate more. The *Sisters of the Cross*, or of *Loretto*, founded by the venerable M. Nerinckx, amounting already to one hundred and thirty-five. Their principal establishment is at Loretto, near Bardstown, and they have six other secondary houses, for country schools.

"Most of the churches of the diocese of Bardstown are very destitute of linen and ornaments; many, in fact, are in want of the objects most necessary for the celebration of sacred rites. The Abbe Martial whom Mgr. Flaget had sent to Europe in 1826, having shown the King of France the poverty of the Mission of Kentucky, His Majesty and Monseigneur, the Dauphin, condescended to present him the altar furniture for the cathedral of Bardstown: the tabernacle, cross, and six chandeliers are of bronze, gilt, and of excellent workmanship. M. Martial had previously received of the King of Naples six paintings, of the Sovereign Pontiff, four paintings and the sacred vessels, of the Queen of Sardinia an *ostensoir*, inlaid with vermillion, and of His Highness the Duke of Modena an episcopal ring for Mgr. Flaget. And when," adds the editor, "the letters are read, which are now published, it will appear that these testimonials of esteem, given by the above mentioned sovereigns to the venerable prelate and his missionaries, are well merited."

Of the three letters from the Bishop of Bardstown, which are then given, the first, directed to a friend who had been in America, is dated in February, 1825, and states:

"The second wing of Bardstown college is nearly finished. It has cost more than 7,000 dollars, and the whole is, unhappily, not yet paid. Our Legislature has just incorporated the college. The Bishops of Bardstown are constituted perpetually its moderators or rectors. I might have dictated conditions, which I could not have made more advantageous or honorable; and what is still more flattering is, that these privileges were granted almost without any discussion, and with unanimity in both houses."

After some further detail of plans, and prospects, and labours, and urging his friend to 'knock at every door, and try to obtain the aid necessary to meet his accumulated expenses,' the bishop says:

"There are fourteen or fifteen scholars in the little seminary, and new ones present themselves almost every week. The spiritual call spreads, and offers a consoling prospect for time to come. Strangers who hear of our success wonder at it; but we who behold it, and who know the immense disproportion between our local resources and what is actually wanting, speak of it like men in a delirium, who follow the inspiration that conducts them, much more than the dim light of their own reason. This serves to guard us against the temptations of vanity, and inspires us with courage to struggle against the innumerable difficulties which surround our steps. Pray much, my dear friend," he continues, "and urge others to pray, that we may be humble and grateful; then all will go well."

Happy, we may add, happy would it have been for the Church of Rome and the world, had the excellent spirit of this last expression breathed ever in her councils and in the members of her communion.

In justice to the Bishop, it must also be mentioned that, in the same letter, he says:

"You will recollect that I wrote you about forteen years ago, that my great ambition was to make but one family with my venerable priests, and that we should have a *common purse;* that each of our members, whether in health or sickness, should have a right to a decent support, and that the remainder, if any, should be consecrated to good works.—The incorporation of our college occurred most happily to bring into operation the family-contract, and to recal the lovely times of the primitive church. I am still engaged in executing this plan, and my young priests appear to enter into my views with much pleasure."

In a subsequent letter of acknowledgement and solicitation, the Bishop thus dilates on his situation, labours and prospects:

"The providence of God has unquestionably been remarkable in regard to me, and even lavish of kindnesses; and had I the hearts of all the angels, I could not recount them. On my part I have endeavoured to answer its designs, and my exertions have not been useless. In fact, what a consolation is it to me, that I have formed three female religious orders—the *Lovers of Mary*, the *Sisters of Charity*, and the Domican Nuns! More than two hundred women, who have taken their vows in these institutions, are principally devoted to the education of persons of their own sex. What a consolation, to have formed two seminaries, containing thirty-five or forty young people designed for the church, to have erected two schools for country children, and a little college for such as desire a classical education; to see that eight brick churches, without mentioning my cathedral, which is the wonder of the country, have been erected since my abode in Kentucky; that the two seminaries, the two schools, and the college are also beautiful buildings of brick, erected and paid for by ourselves. It is true that we owe from 30 to 35,000 francs; but from the profits of the college and the contributions we expect, we may be freed in about four years. Still, had I treasures at my disposal, I would multiply colleges, and schools for girls and boys; I would consolidate all these establishments, by annexing to them lands or annual rents; I would build hospitals and public houses: in a word, I would compel all my Kentuckians to admire and love a religion so beneficent and generous, *and perhaps I should finish by converting them.* The Directors of the Association for the Faith ought not, in general, to scruple sending abundant alms to bishops whose wants plead more eloquently than their letters. By the fruits we judge of the tree.

"The following," he adds, "is the account of the ordination I administered the last December: one who received the tonsure, nine minorites, two sub-deacons, and one deacon; five or six children of the little seminary, after a trial of eighteen months or two years, may receive the tonsure; but garments must be bought for them, for I have not the means. In our two seminaries, we have one tonsured, eleven minorites, four sub-deacons, and three deacons, with seventeen or eighteen young persons more, who have been studying two or three years for the priesthood. This prospect in a diocese, existing only thirteen years, is consoling to the friends of religion, and merits encouragement."

The Editor subjoins to this statement:

"Mgr. Flaget has established in his diocese many convents of nuns devoted to the education of young females. These establishments do wonderful good. Catholics and Protestants are admitted indiscriminately. The latter, after having fininished their education, return to the bosom of their families, full of esteem and veneration for their instructresses. They are ever ready to refute the calumnies, which the jealousy of heretics loves to spread against the religious communities: *and often, when they have no longer the opposition of their relations to fear, they embrace the Catholic religion.*"

That such has been the frequent result cannot be denied; and that such a result has been anticipated, the above documents fully evince. Nor can the 'heretics' of these United States be too "jealous" of the insidious influence of the religion of Rome on their ungarded population.

(*To be continued.*)

*The title of 'My Lord' is the qualification of Bishops abroad; but, very properly, we think, the editor of the 'U. S Catholic Miscellany' published at Charleston, commenting on a notice copied from a Canada paper, objects to the use of it in this country. However, let it appear. It is only one exemplification of Romish aberrations from the simplicity of Scripture, which allows not bishops to be 'lords over God's heritage—but ensamples to the flock.' 1. Pet. V. 3.

WHY SHOULD CHILDREN ATTEND CHURCH?

Mr. Editor,—Another reason why children should attend public worship on the Sabbath is, that they may early form the *habit* of going to meeting. Train up a child in the way he should go, and when he is old he will not depart from it. If youth and grown persons, should go to church, they should be trained up in that way when they are children. They will most probably go on to spend the Sabbath through life, in the same manner in which they are accustomed to spend it when they are young. If they are early accustomed to devote the day to amusements, and to neglect the house of God and all religious services, in the same way they will be most likely to waste all their Sabbaths, and to live like heathen in a christian land. On the other hand, if they are early habituated to attend on the services of the sanctuary, they will on the return of the sacred day naturally direct their steps to the temple of God.

But it is time to notice some of the objections made to the practice, which I have been advocating, or the excuses offered for neglecting it.

One of the most plausible objections is that *children cannot understand the sermons and other services of the church, and therefore it is of no use for them to attend meeting.* It is readily granted that children have not the understanding of men, and that they do not comprehend the instructions of the pulpit to the extent that older persons may, or that they will themselves when they have arrived to mature years. But as one way of answering this question, I would ask, are the powers of the mind the measure of the duty of attending the public worship of God? If so, how can you determine the extent of this measure or apply it? Strength of mind and quickness of apprehension are not always in proportion to the number of years one is removed from the cradle. But admitting children understand but a small part of what is said by the preacher. Does it hence follow that they should not be brought within the sound of his voice? Are they treated in the same way in regard to other things? Are no books put into their hands, but such as they can perfectly understand? Would not parents have their children listen to any conversation but such as is on an entire level with their attainments and strength of mind?

But the advantages to children of attending meeting are not confined to instruction derived from the sermons. The impressions made on their minds and the cast given to their moral character by all the exercises of the day are of infinite importance. The objection under consideration invalidates not one of the reasons advanced why children should be early taught to remember the Sabbath by appearing in the house of God. Supposing they derive little instruction from the preaching of the Gospel, still they are secured from the snares of bad company, from bad practices, bad example, and are forming habits, which perhaps will be their safeguard through life. Other objections and excuses will be noticed at another time.

Yours &c. PHILOPAIDOS.

For the Western Luminary.

MR. EDITOR,

The present has appropriately been styled an era of wonders. The remark is true, both in respect to the moral and physical world. Could some philosopher who died half a century ago now revisit the earth, he would be overwhelmed with the contrast of the present, with the age of his former existence: He could not fail to be deeply impressed with the radical changes which would every where surround him. Not only would he have the pain of beholding empires and kingdoms, which he once fondly deemed immutable, just immerging from the convulsive throes of the revolutions which had made them totter to their bases, and presenting only a faint trace of their former glory; but he would discover that others, which commanded the admiration of the world, by their deeds of arms and their literary renown, were now afforded only a precarious existence on the page of the historian. He might also discover, with mortification and chagrin, that his favorite theories in the arts, in the sciences, in morals; those fond notions which had furnished the theme of his meditations, of his conversation, and of his pen, until their belief seemed necessary to his very existence, had been swept away, as with the besom of destruction, to give room to those theories more congenial to the philosophy of a more enlightened age. And those sublime improvements, which if ever hinted at in the age in which he lived, were only regarded as the heated fancies of the enthusiast, and never mentioned but to afford matter for merriment, he would now be constrained to acknowledge, were not only "in the full tide of successful experiment," but that many of them had already progressed to ultimate success. But the enlightened and benevolent philosopher, in contemplating the varied improvements in the arts and sciences,

would, unhesitatingly pronounce them all infinitely surpassed by those various benevolent institutions which form an imperishable monument to the benevolence of modern days. The wonderful facilities of intercourse by means of our steamboats, and canals, and railways, our various labor-saving machinery, would elicit his eulogy; but when compared in their effects on the best interests of mankind, with our Sabbath Schools, our Bible, Tract, Missionary, and Temperance Societies, the latter could not fail to call forth his warmer encomiums.

Judging from the events of the last half century, man seems to have received a fresh impulse, and acting under its influence, to have called machinery into action, whose operation must have a momentous effect on the destiny of ages to come. This is the era of experiment, and of almost unparalleled success. And the march of mind and of benevolent feeling is still emphatically "onward." May we not suppose that former improvements are but a prelude to more noble daring, more sublime achievements? Recent developements have proved how vast is the field which lies before us, and how imperfectly has hitherto been appreciated the high endowments conferred upon us by our Creator. They have also placed us on a vantage-ground heretofore unoccupied by man. And how, Mr. Editor, shall we account for these late rapid improvements by which intercourse is so astonishingly facilitated? How shall we account for the wonderful facilities for communicating instruction to youth, and for that expansive benevolence, which, not content with less, embraces in its expanded arms the whole family of man; both of which seem to be peculiar to the present age? Surely this query opens a field of enquiry worthy the patient investigation of the philosopher. But he may task his powers in vain for a correct answer, if he consult not the volume of inspiration. It is there alone this seeming mystery meets its solution. To the humble student of the Divine Oracles, there need be no difficulty, in fully understanding this subject, in all its bearings. He is there informed, that the promotion of the kingdom of Christ is the grand absorbing principle in the government of Jehovah. That it is the common centre, to which tend all things else. He is there taught, that every new discovery, every improvement in art, in science, has a direct bearing on this kingdom. He, moreover, learns, that an important crisis in the moral condition of the world is fast approaching. Reasoning from the past dealings of Providence, he sees that preparations are making for some momentous event. And here inspiration fails him not. For in this mighty march of mind, these wonderful facilities for disseminating knowledge, this expansive benevolence peculiar to the present age, he distinctly sees the prelude to the dawning of that period of blessedness, which has so long been the burden of prophecy.

JUVENIS.

For the Western Luminary.

Garrard County, Ky. March 8th, 1830.

On Monday, after an interesting sacramental meeting at Harmony Church, an appropriate sermon having been delivered by the Rev. Mr. Hamilton, he suggested to the congregation, the propriety of forming an association for the purpose of aiding the American Bible Society in supplying those who are perishing for lack of vision with the word of God. The proposition was acceded to, and the congregation proceeded immediately to the formation of a Bible Society, Auxiliary to the American Bible Society; whose object is to supply every destitute family in one third of the county with a bible. Will not every other church in this county; yea, in every county in the state, do likewise.

JAMES SPILLMAN, *Secretary.*

CITY OF CINCINNATI.

It has occurred in Ohio, as in most of the States of the Union, that its legal is not its real capital. Among the towns which have been planted in the great basin of the Mississippi, Cincinnati is second only to New-Orleans in population, commerce and wealth, while it surpasses every other in the number of its literary and religious institutions. Its first rude foundations were laid in the winter of 1787–8, in the midst of an unsubdued and unexplored wilderness; and since the year 1805 the "progress of its population has been a real phenomenon in emigration." In 1810, it was 2320; in 1814, 4000; in 1819, 10,283; in 1824, 12,016; in 1826, 16,230; and its present population falls but little, if any, short of 25,500. And, in the language of a resident author, "it may be safely alleged that the city has advanced as rapidly in all the substantial comforts, the luxuries and embellishments of life, as in numerical population. The causes of this remarkable growth may be found in the exuberant fertility of the surrounding country, the amenity of its climate, its easy egress to the ocean, and the *Americanism* of its inhabitants."*

But it is the religious influence, rather than the political and commercial prosperity of Cincinnati, that will be regarded with special interest by the friends of Home Missions, and of other benevolent enterprises for the spiritual improvement of the West. It is with a view to its importance in reference to these enterprises, that I have named the above particulars. The great revival of religion which commenced in that city about two years ago, has been attended with the happiest results. Besides adding several hundreds to the number of the professed disciples of Christ, of different denominations, it has called into action the energies of the churches in a manner new and extraordinary. There are now in Cincinnati 24 houses of worship, 9 of which have been erected or rebuilt in a little more than a year past—viz.: 4 Presbyterian, 4 Baptist, 3 Methodist Episcopal, 2 Methodist, 2 Episcopalian, 1 Methodist African, 1 Reformed Presbyterian, 1 Lutheran, 1 Friends; the remainder are Roman Catholics, Jews, Swedenborgians, Universalists and Unitarians, one of each. This variety and diversity of denomination, in so young a city, is both unlooked for and unhappy; but the aggregate is as surprising as that of its population, and indicates equally with any other circumstance, the enterprise of its inhabitants; while it is animating to remark that, of the above enumerated churches, a large majority, and those much the most efficient and numerous, (if we except the Roman Catholics,) are regarded by us as evangelical in sentiment. Thus, in all the dealings of Providence in regard to that central city of the West, as well as the rapid multiplication of its churches, and in the recent revival of religion, as in the surprising progress of its population and wealth, it seems to have been the design of the Father of mercies to prepare and occupy, with his own Spirit, on that spot, a position from which influences shall go forth to bless and save to the farthest limits of the great valley, and for ages yet to come.

The American Tract Society and the American Sabbath School Union have already established at Cincinnati large depositories, and it is believed that the time has even now arrived, when the interests of all our national benevolent societies may be greatly advanced by a systematic co-operation with that city in conducting their efforts in the Western States.—*Home Missionary.*

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INDIANA.

From Rev. J. Crawford, Delphi, Indiana, Jan. 1, 1830.

In my last I gave you some account of the enlargement of the church at Lafayette, which I organized less than three years ago, with only seven members, and which now consists of about forty-seven. My field of labour is enlarging, and new neighborhoods calling for preaching.—The way appears to be opening for the organization of several new churches; and I am happy to state, that by your instrumentality I expect to have two fellow-labourers with me in this large new field. Brother Post, from your society, is at Logansport, the county seat of Cass county, 20 miles above this, and brother Carnahan, also your missionary, is expected to locate at Lafayette and vicinity. I do, at this eventful day, admire the Catholic principles on which the A. H. M. S. is founded, and I glory in the heavenly influence it is exerting. In my bounds there have been near 260 children instructed in sabbath schools the past year—about one hundred dollars raised and promised for sunday school purposes and tracts, by three Sabbath School Societies and two Tract Societies. Upon the whole, the prospect of Zion's enlargement and prosperity is gradually brightening. But more, yes, more and better labourers are wanted, and success would be proportionable.—*Ib*

From the New-York Observer.

REVIVAL IN MONSON, MASS.

Extract of a letter from the Rev. ALFRED ELY, *pastor of the Congregational Church at Monson, Mass. to a lady in New-York.*

"We have been favored the past season with a pleasing revival of religion, and have admitted seventy to the church, mostly young people, and from our first families. Many others are indulging a hope. The power of God was wonderfully displayed. No infidel could look on and deny it. The strong men bowed themselves to the majesty of truth. The work was still, no excitement, no enthusiasm. It conformed to the word and was evidently its effect, attended by the Holy Spirit sent down from heaven. Had you been with us, your soul would have magnified the Lord, and your spirit would have rejoiced in God our Saviour."

Schenectady.—A friend at Schenectady informs us, that the revival at that place is still in progress. Between twenty and thirty were admitted to communion in Mr. Mason's church, a short time since, chiefly on profession of their faith.—*West. Rec.*

From the New York Observer.

TRUE RELIGION IN BAVARIA.

The Rev. Dr. Pinkerton, who is now travelling on the Continent of Europe, visiting the different Bible Societies, and encouraging them to renewed exertions in their good work, thus writes in a recent letter from Munich:

I have received very gratifying accounts of the increase of true religion among the Protestant clergy of this country. There can be no doubt that the cause of Christ is making progress among the Protestants in many parts of Germany; and daily proofs are given that numbers of the young men training for the ministry, are standing upon the Rock Christ, rather than on the sand banks of human philosophy.

The good which has been done and is doing every day, in the families and schools of the Catholics of Germany, through the reading of the word of truth, is not easily to be estimated. Professors Schubers, Buchta, and Schnorr, have willingly agreed to take charge of a depot for the sake of the 1,700 students who attend the Catholic University in this city; of which number, upwards of 600 are studying Theology; most of whom are said to be totally destitute of Bibles in any language, and are so poor that they cannot purchase them.

There is a small branch of the Bavarian Bible Society established among the Protestants who reside here (Munich,) but their number is not above 6,000 souls, amidst a population of 54,000 Catholics, and 500 Jews. Great exertions are now making among the Protestants to restore sound principles to their churches and schools; and, in many parts, with pleasing effects; and in a few weeks, they have the prospect of obtaining a Gospel ministry here, a privilege which they have never yet enjoyed, since they obtained liberty of public worship.

NEW COLLEGE IN AFRICA.

The South African Advertiser of the 26th of September, announces that the South African College was to be opened at the Cape of Good Hope on the 1st of October. The branches to be taught in this institution, and for which professors and teachers have been appointed, are, the English, French, and classical languages, writing, arithmetic, geography, astronomy, mathematics, and mechanics. The professors are the Rev. Mr. Judge, the Rev. Mr. Faure, and the Rev. Mr. Adamson. It is added, that the inhabitants of Cape Town and Stellenbosch, intended to have a general illumination on the evening of the day the College was to be opened.—*N. Y. Spectator.*

Spectator.

JEWS IN PRUSSIAN POLAND AND SILESIA.—Two members of the Committee of the Berlin Society for promoting Christianity among the Jews, during the course of the last summer, says the London Jewish Expositor, undertook a journey through a part of Prussian Poland, in order to ascertain the real state of the Jews, with reference to missionary exertions. They agree in stating their conviction, that a great work is going on among the Jews in the districts they visited.

Professor Schiebel gives a very gratifying account of the increase of Jewish proselytes in Silesia. Two Jewesses have lately been baptized. Three respectable Jewish-Christian families have for some time been in the habit of assembling regularly with a few other Christian families of their own rank, for reading the Scriptures. The Jews of Breslau and the neighborhood, who are very numerous, are chiefly of the "enlightened" class.

GERM OF A MISSIONARY SPIRIT IN SWEDEN.

The Rev. Charles Fr. Haeggman, Chaplain at the Hospital Church in Stockholm, has been employed for many years in endeavoring to awake his countrymen to a lively interest in the Missionary cause in Sweden. In a letter to the editors of the London Missionary Register, he says: [*N. Y. Obs.*

For seven years I continued a weekly publication, begun by my father and an associate, in which I communicated, chiefly by translations from such foreign journals as I could procure or borrow, such notices of the glorious triumphs of that Gospel, which is mighty to save and is still spreading with increasing success even in the darkest heathen lands, as I judged most conducive to the information and profit of my countrymen. Its sale, however, scarcely covering the expense of printing, I changed the form of my little work to that of a monthly journal, of the same character as its predecessor, but with the addition of such religious and literary notices and articles as might render it more useful to the general reader. This I continued for two years; till the losses which I sustained seemed to call upon me, my income being limited and my family numerous, to lay down the work.

But now, I am resolved, in God's name, to begin afresh: for I cannot bear the thought of keeping back from my countrymen that knowledge which it may be in my power to communicate. He, who has given me this desire, will, of a surety, bless and prosper my undertaking. He, who has worked such signs and wonders in heathen lands, will peradventure rouse even us Swedes from our lethargy; and awaken that spirit of zeal and love, which shall have for its result, what I have earnestly hoped and prayed for—a SWEDISH MISSIONARY SOCIETY! Then we shall no longer neglect our own heathen countrymen, far up in the North, in our own woods and mountains; where the Cross is, indeed, raised, but only as a guide-post!

In furtherance of this design, I am endeavoring to establish in Stockholm a Reading Society, consisting of such well-disposed persons as have both the ability and desire to extend their reading beyond a small Swedish publication, and for this end to supply them with as many foreign missionary publications as possible. By these means, even those whose hearts are not yet with us because they do not as yet believe, may be constrained at length to confess that God still worketh wonders in the earth, and may even be brought to rejoice in the privilege of preparing the way of the Lord.

INTEMPERANCE AND CRIME IN ENGLAND.—On Monday, the 21st of December, Sir Richard Birnie said, in his place at Bow-street, "The number of gin-shops, and the low price of destroying beverage, engenders more crime and misery in this great metropolis, than all other causes combined, and calls for the immediate attention of the Legislature."—*N. Y. Obs.*

DICKINSON'S TRACT ON TEMPERANCE.—This "Appeal to American Youth, in behalf of Temperance," being Tract No. 223, of the series of the American Tract Society, was put to press early in January, and *one hundred thousand copies* have already been printed. It has not been hitherto advertised in the Observer, owing to the impossibility until recently, of having copies enough printed to meet the existing demand. These facts show, in an impressive manner, at once, the extensive interest now awakened on the subject of Intemperance, and the acceptableness of this Tract. *Ib.*

CATHOTICS IN THE WEST.

To the Editor of the Protestant.

It was with no ordinary degree of satisfaction that we saw your prospectus of the Protestant. It is astonishing that the churches of Christ in the United States have been looking on with apathy and unconcern, while "the Man of Sin," with immense foreign funds and deep Jesuitical intrigue and sophistry has been spreading his tenets and emissaries in the western country. The eastern parts of the State of Missouri are peculiarly *infested* by these men; and the Jesuits have nearly attained possession of all the old Romish stations on our waters. They have a large establishment and nunnery near Cape Girardeau—another at St. Louis—and a large nunnery and College at Florisant, two miles north of St. Louis They have lately built an elegant Stone Masshouse at St. Charles and established a nunnery and Seminary there; and by industry, policy and contrivance, they have been able to collect a large school, chiefly of girls, numbers of whom they have induced to be crossed, and receive Mass, and so are complete Papists. Indeed the spirit of Infidelity and Romanism prevail mightily around us. In the village of St. Charles, eight or ten infidel papers are taken, but not one religious periodical. *The few Christians here are scattered sheep in the midst of men worse than wolves, and there is none to break to them the bread of life.* I trust your journal will open the eyes of Protestants; and especially lead the pious in your churches in their benevolence, *to send us some able, zealous Ministers of the Gospel; for of such we are here very much in need.*

I forward to you six Subscribers for the Protestant, and wish you would appoint an Agent at St. Louis. L.

Missouri, 12 January, 1830.

JOURNAL OF CONGRESS.

IN SENATE.

Feb. 11.—The resolutions offered by Mr. Foot to inquire if any further provision be necessary to prevent encroachments upon lands belonging to, or in possession of, any Indians, or Indian tribes, whether guarantied to them by treaty, or in which the Indian title has not been extinguished, was taken up; considerable debate took place on this resolution, in the course of which, Mr. Forsyth moved to lay it on the table; which was negatived —yeas 13—nays 27.

HOUSE OF REPRESENTATIVES.

Feb. 13.—The bill for the relief of sundry revolutionary and other officers, was ordered to be engrossed for a third reading.—Ayes 134 —noes 41.

Feb. 15.—Amongst the petitions presented this morning, was one by Mr. Mercer, from James Monroe, late President of the United States, for a settlement of his claims against the Government, for services and expenditures in the public service abroad, which, on motion of Mr. Archer, was referred to a select committee.

Another of the petitions presented, was one by Mr. Goodenow, from the ladies of Steubenville, Ohio, against the forcible removal of the Indians beyond the limits of the United States. Some conversation arose as to what disposition should be made of this petition when, finally, it having been read by the clerk, it was ordered to be printed--ayes 86--noes 40.

Mr. Hemphill, from the committee on internal improvement, which was instructed, on the 23d of December last, to inquire into the propriety of causing surveys to be made, of a route for a national road, from the city of Pittsburg to the harbor of Presqua Isle, on Lake Erie; as also for a national road from Uniontown, in Pennsylvania, by the city of Pittsburg to the same point, made a favorable report thereon; which was read and laid on the table.

FOREIGN NEWS.

FROM PORT AU PRINCE.—We learn from Capt. Cordell, of the schooner Oristella, which sailed from Port au Prince, on the 31st Jan. that the Spanish frigate Casilda, from Havana, had been there for 14 days, having landed an Ambassador with authority *to demand from the Haytien Government, the Spanish part of the Island.* It is well known that St. Domingo was formerly divided between the French and Spaniards—the western part being allotted to the former, and the eastern to the latter. France has but recently relinquished her claims to the territory formerly under her jurisdiction, and *that* only on condition of the payment of a large sum of money in the shape of indemnity to the French colonists. Spain now comes forward to enforce *her* claims, by demanding the restitution of her former territory. This of course will be refused, and it remains to be seen whether she will repeat the experiment in Hayti which has been made so unseccessfully in Mexico. A blockade of the island is anticipated.—*Jour. of Com.*

FROM BUENOS AYRES.—Accounts from Buenos Ayres state that Gen. Rosas was elected Governor, and Captain General of the Province on the 6th of December; and on the 8th he was installed; the Congress investing him with extraordinary powers. A decree has passed, doubling the former penalty for keeping arms, without express permission. $150 is now to be paid for having an English musket. $140 for a French carbine. 120 for an officer's sword, &c.

MEXICO.—A letter has been received in New-York from Vera Cruz, dated January 25th, which represents the country as perfectly quiet at that time. Gen. Santa Anna was at his farm near Vera Cruz, and Guerrero in his native village of Tixtia, near the southern coast. Bustamente was exercising the supreme power, having changed all the ministry. No allusion is made to any bloodshed having taken place either between the armies or in the capital.—*Daily Adv.*

MISCELLANEOUS ITEMS.

The Louisiana Bible Society, it is said, has undertaken to supply all the destitute families in that State with the Bible. This is certainly most cheering intelligence; for there must be a great deficiency among a population where Catholics are so numerous.

More Emissaries from the Pope have reached our shores. The Right Rev. D. Portier, as he is called, Bishop of Mobile, has just arrived in the Antioch, at New-Orleans, with ten ecclesiastical adjutants in the cause of the Man of Sin. The Valley of the Mississippi is in a fair way of being supplied with papistical instructors.

The American Tract Society's receipts for the year ending 1st of May last, were $60,163 93, and the number of tracts published by it during the same time was 6,208,000.

The receipts of the London Tract Society during the year ending March 31, 1829, were over $100,000, and the number of Tracts circulated, exclusive of those published in foreign countries at its expense is 10,113,463.

Distressing Casuality.—On the 6th of Feb. the dwelling house of Thomas Stevens, of Greene, Me., was consumed by fire; two persons perished in the flames: and Mr. S. was so badly burned that he died the next morning.

An act has passed the Legislature of Louisiana, to incorporate the Pontchartrain Rail Road Company. The road is to connect the city of New-Orlean with Lake Pontchartrain.

OBITUARY.

DIED—At Spanish Town, Jamaica, on the 21st of November, Mrs. JUDITH CRAWFORD, aged *one hundred and fifty-one* years! She had the powers of her bodily strength, as well as her faculties, until within a few years since, and they were not so much diminished as to reduce her to second childishness. She remembered the dreadful earthquake of 1682.

At the head of Elliot River, Prince Edward Island, December 24, Mrs. MARY GIBBONS, aged *one hundred and seven* years! She was a native of Holland, and emigrated about 82 years ago to South-Carolina, at which time she was married, and the mother of a family. At a subsequent period she settled in Prince Edward Island. She retained her faculties to the last, and walked without assistance across her room the day before she died.

PRESBYTERIAN ADVOCATE.

Conducted by an Association of Ministers.

Extract from the preface in the first number.

Its main object will be to exhibit correct views of the doctrines and government of the Presbyterian church, to support their truth and scriptural authority, and defend them against objections and misrepresentation. In the discussion of these subjects, and others immediately or more remotely connected with them, it is intended that the style shall be chaste, the argumentation fair and dignified, and all personal allusions courteous and respectful. A good cause is best supported by good language and good arguments. In religious discussions and controversies, intemperate and opprobious language and vilifying epithets are alike disreputable to the writers and inappropriate to the subjects. With honest inquirers after truth, a chaste style and perspicuous reasoning will have influence, while overheated declamation and harsh abusive terms will only disgust and repel them.

Theological doctrines and modes of church government are neither stablished nor refuted by that species of argument, which expends its force in destroying the character of an opponent. In the ardour of excited feeling, however, this truth is often overlooked, and the *man* and not his principles are attacked and attempted to be overthrown.

To tear down the system of another does not always build up and fortify one's own; nor does a man necessarily prove himself to be right by showing that others are wrong. Seldom in moral reasoning do those cases occur, that we meet with in geometry, when by showing the falsity or absurdity of one proposition we prove the truth of another. Hence rudely to attack and expose the religious opinions of others is not the most certain way to establish truth. Yet this course is not unfrequently pursued by religious disputants to the utmost extent. But he, who finds fault with and denounces the faith of every body else, does not thereby either recommend his own charity, or prove the correctness of his own principles.

From these views of the proper manner of conducting religious discussions and controversies, it may be inferred that offensive personalities, and unprovoked and intemperate attacks on other denominations of christians will be carefully avoided. The ground we would occupy is that upon which we already stand, and the attitude we wish to present towards others is that of *defence.*

We do not, however, foreclose all discussion of doctrines, esteemed by us erroneous, nor animadversion on practices, deemed reprehensible.

While we openly declare and manfully defend our own principles, we would not with bigotted illiberality deny to the sincere disciples of Christ the privileges and rights of christians, although they may in some points not fundamental differ from us. We are taught neither by the gospel nor by our own formulas of faith, to exclude from our christian fellowship and charity, those whom we have reason to believe Christ accepts.

We have been induced to commence the publication of this work, under the conviction that it is needed and called for by the Presbyterian church, on this side of the mountains. The miscellaneous character and ephemeral existence of newspapers preclude the possibility of their supplying the place of a monthly magazine. We cherish the hope that such will be the character and spirit of the Advocate, as to make it an interesting and instructive periodical to all who may take it, and a valuable accession to every family library, in which it may find a place.—We are specially desirous to make it useful to all who belong to the Presbyterian denomination. We wish that through its pages they may better understand the principles and spirit of our church, may be more firmly rooted and grounded in the faith, not carried about by every wind of doctrine, and may more sensibly feel the claims of religion on them, for their hearty, sincere and open profession and practice of it.

To win over to our faith and church any, who have been educated in other religious societies, and whose attachments and opinions are already formed, we are not so vain as to attempt, nor so ignorant of human nature as to expect. In the present mixt and perturbed state of human society, there are, however, many floating and unsettled materials, which by the attractions of truth and the influences of the Spirit, may become integrant particles in those gems, which shall forever sparkle in the spiritual temple of God. If any such should by our means be drawn to the Saviour, and attached to his visible church, we shall not have laboured in vain. To exhibit and enforce the doctrines and urge the claims of the Divine Redeemer, we would write and publish, and to his guidance we would commend, and to his glory consecrate this work.

TERMS OF THE ADVOCATE.

The work will be published monthly, on good paper, each number containing twenty-four pages of the common octavo size; making at the end of year a volume of about three hundred pages, with a title page and index.

The price is *one dollar*, to be paid *in advance*, or on the receipt of the second number; one dollar and twenty-five cents, on the receipt of the sixth number; or one dollar and fifty cents, at the end of the year. Any individual transmitting to the publisher five dollars, post paid, shall be entitled to a sixth copy for his own use or for gratuitous distribution.

All persons disposed to patronize the work are requested to solicit subscriptions and send on as soon as practicable to the publisher, *post paid.* THOMAS T. SKILLMAN.

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*See City Directory, for 1829.

POETRY.

North Pacific, Lat. 19, 23, *Long.* 51, 30,

March 25, 1828.

Miss D——, at Miss Patten's request the following has been written, by *Lorrin Andrews*, from Maysville, Kentucky.

O'er the billows swiftly riding,
Wafted by the constant breeze,
Fill'd with hope of soon arriving
Where our field of labor is,—
O! what anxious thoughts affect us,
Thoughts of scenes as yet untried;
Will that unseen power protect us,
In whose goodness we confide!

Yes;—we go, our God commanding;
Preach the gospel of your Lord
To the heathen, loud demanding
Knowledge of Jehovah's word.
We are going but to labor,
God alone can blessings give:—
What an honour! what a favour,
His to be, for Him to live.

From the Isles the voice was sounding,
'Come and help us, Christians, come;
Darkness, sin and wo surrounding,
Seal eternally our doom:
While you linger, we are dying,—
Going down to endless night:
Ruin'd, can you see us lying,
Then refuse to send us light!'

No, for though our hearts are harden'd
By the sin that ruin'd you,
Yet we trust our sins are pardon'd,
By a grace that can subdue.
Leaving country, friends and kindred,
Leaving all that's near and dear,
Here's the gospel truly tendered,
Here's the cross that Christians bear.

How we'll urge them to receive it!
O! 'tis precious to the soul:
With their hearts if they believe it,
'Twill the wicked heart controul.
We'll sow the seed with hand unsparing,
Wat'ring it with prayers and tears:—
Will our Father be uncaring,
Whether any fruit it bears?

No.—The promise is fulfilling,
'On Jehovah all shall call;—
Jew and Gentile shall be willing:—
Jesus shall inherit all.'
Thanks to God who has preserv'd us,
When in danger we have been;
May we hope he has reserved us
To destroy the power of sin.

Friend of Jesus,—friend of missions,
Write I this at your request:
Persevere in your petitions
For us, at a throne of grace:
Labour much; in prayer be fervent;
Humbly seek to hear that word,
'Well done, good and faithful servant,
Take the honors of thy Lord.'

GEMS.—*By Bowring.*

Earth hath its gems around!
Creatures through ether winging,
Flow'rets in glory springing,
Dew-drops upon the ground;
Sparks of the waterfall, insect's wings—
Ay! and a million beautiful things!

Sea hath its gems below!
In grottos, to man forbidden,
Marvellous treasures are hidden—
Pearls and corallines grow;
Deep and dark in the tombs of the wave,
Jewels are hung in palace and cave.

Heaven hath its gems above!
Look! for its arch exalted,
With planets and stars is vaulted.
Oh, what spirits may rove—
Gems of the soul—through scenes like these,
Learning eternal mysteries.

MISCELLANEOUS.

THE SAILOR AND HIS BIBLE.

The following story of Ben Somers, the sailor, is an extract from the journal of the supercargo of an East Indiaman, inserted in the Sailor's Magazine for the present month. Under date of Sunday the 17th of——, he says: [*N. Y. Obs.*

"Since we have doubled the cape, and the wind become steady, and the weather fine, I have often at the close of day, taken a seat on the windlass, to witness the beauty of the scene, and listen to the 'tales of the forecastle;' they are often amusing, and sometimes relate to the hair-breadth escape from sinking ships, and the heart-rending cries of 'drowning mariners.'

"This evening the full moon arose with unusual splendor, the effect of which upon the undulation of the water, in the lights and shades, surpassed any thing of the kind I had ever witnessed. Under the influence of a scene so beautifully attractive, I involuntarily moved to my accustomed seat on the windlass. In the ship's company, there was a remarkably steady middle-aged man, by the name of Benjamin Somers. From his age, moral worth, and generous kindness to his messmates, he was the favorite of all. If there was difficult duty to perform, Ben Somers was sure to be selected. It being Ben's 'watch below,' he, and several of his shipmates, were taking a 'cut' from the remains of their dinner. After finishing their repast, one of them says, 'Uncle Ben, I often see you reading that Bible of yours. havn't you read it through?' Yes I have read it through a score of times, and with the blessing and permission of my Maker, I hope to do it again. 'Tis to me, Tom, the greatest comfort, and the best adviser I have on earth. Why, I sometimes think it is meat, drink, and lodging to me. For when I am hungry, thirsty, and worn down with fatigue, in stormy weather, I read a chapter relating to the sufferings of our Saviour, and I am relieved. My sufferings are but a drop in the bucket, when compared with his. Read but the Bible, Tom, and you'll find it so. But I'll tell you a little about my Bible, and I hope it may induce you to read the one the captain gave you a little more, for as sure as you are alive, it will make you a better sailor and a better man. I think it was about eleven years ago, when about sailing from Philadelphia, and having foolishly frolicked away, to the last dollar, two years' wages, I walked into a bookstore, to buy some funny book, as I called it; the old gentleman who attended the shop, on my asking for a 'funny book,' laid down his spectacles, and looking me steadily in the face, seemed to assure himself that I was a sailor. He said, 'What part of the world are you going to, my friend?' 'Perhaps to the South Sea, or to Canton, I don't know which.' 'And so you want to buy a funny book; well I will make a bargain with you, I will give you one of the best and most entertaining books I have in the shop, if you'll promise on the word of an honest man, that you will read, attentively, every page in it. 'Now to save the last dollar, Tom, and increase my stock of tobacco, I did promise, 'on the word of an honest man, that I would read attentively, every page in it,' and I have kept my word. The old gentleman then handed me from the shelf, the Bible which you have so often seen me read.' 'There,' says he, 'my friend, is not only the best, and most entertaining book I have in the shop, but the best that ever was printed. Read it as you have promised, and it will make you a better seaman and a better man; and if you have a grateful heart, and don't say so when you return, I'll give you all the books in the shop. But before you commence reading the book, as you have promised, let me advise you to learn and say the Lord's prayer, morning and evening; and be sure to do unto all men as you would they should do unto you.' 'I shook hands with my old friend, and went on board. When I opened the book, and found it was the Bible, thinks I to myself, the old gentleman has got the weather-guage of me, but I'll stick to my word, and a blessed promise has it been to me. I have thought of it a thousand times, and blessed my old friend as often as I have thought of it. To make a short story of a long one, Tom, since I first read through the Bible I have felt better about the heart, I have left off swearing and cursing, I don't drink more than half my allowance, and every body seems to be my friend. And out of nine years' earnings, by the advice of 'my old friend,' I have, at the end of my voyage, put into what they call the 'saving fund,' half my wages, besides some presents from my owners, which now amounts to upwards of $950! And what is more than all, I hope I have so done my duty, that when the Great Commander shall order all hands on deck for inspection, I may, with the redeeming power of our blessed Saviour, stand some chance for promotion.' "* S. M.

* It is presumed this friendly supercargo means better than he says. With his knowledge of the Bible he must remember, that it is not barely doing one's duty that gives him a "chance for promotion." For it is "not by works of righteousness which we have done, but of his own mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." Titus iii, 5.

Or as the poet says:

"*And when his holiest works are done*
His hope relies on Christ alone."

With this single remark, the *unknown* writer will accept, for his communication, the sincere thanks of the EDITOR.

CONVERSION OF ANDREW FULLER.

In his youth, this excellent man had frequent convictions of sin, and frequent struggles between his inclinations and his conscience, between the strivings of the Holy Spirit, and the suggestions of his evil heart. He often spent his evenings in vain and sinful company, to which he was strongly attached, and on leaving which he was uniformly in great distress.—*Spirit of the Pilgrims.*

"One morning," says he, "I think in November, 1769, I walked out by myself with an unusual load of guilt upon my conscience. The remembrance of my sin, not only on the past evening, but for a length of time back, the breach of my vows, and the shocking termination of my former hopes and affections, all uniting together, formed a burden which I knew not how to bear. The reproaches of a guilty conscience seemed like the gnawing worm of hell. I do not write in the language of exaggeration. I now know that the sense which I then had of the evil of sin, and the wrath of God, was very far short of the truth; but yet it seemed more than I was able to sustain. In reflecting upon my broken vows, I saw that there was no truth in me. I saw that God would be perfectly just in sending me to hell, and that to hell I must go, unless I were saved of mere grace, and as it were in spite of myself. I felt, that if God were to forgive me all my past sins, I should again destroy my soul, and that, in less than a day's time. I never before knew what it was to feel myself an odious, lost sinner, standing in need of both pardon and purification.

"I knew not what to do! I durst not promise amendment; for I saw such promises were self-deception. To hope for forgiveness in the course that I was in, was the height of presumption; and to think of Christ, after having so basely abused his grace, seemed too much. So I had no refuge. As near as I can remember, I was like a man drowning, looking every way for help, or rather catching for something by which he might save his life. I tried to find whether there were any hope in the divine mercy, any in the Saviour of sinners; but felt repulsed by the thought of mercy having been so basely abused already. In this state of mind, as I was moving slowly on, I thought of the resolution of Job, 'Though he slay me, yet will I trust in him.' I paused, and repeated the words over and over. Each repetition seemed to kindle a ray of hope, mixed with determination, *if I might*, to cast my perishing soul upon the Lord Jesus Christ for salvation, to be both pardoned and purified; for I felt that I needed the one as much as the other. In this way I continued above an hour, weeping and supplicating mercy for the Saviour's sake, (my soul hath it still in remembrance, and is humbled in me!) and as the eye of the mind was more and more fixed upon him, my guilt and fears were gradually and insensibly removed. I now found rest for my troubled soul.

"When I had thought of my past life, I abhorred myself, and repented as in dust and ashes; and when I thought of the gospel way of salvation, I drank it in, as cold water is imbibed by a thirsty soul. My heart felt one with Christ, and dead to every other object around me.

"From this time my former wicked courses were forsaken, I had no manner of desire after them. They lost their influence upon me. To those evils, a glance at which before would have set my passions in a flame, I now felt no inclination. 'My soul' (said I, with joy and triumph,) 'is as a weaned child!' I now knew experimentally, what it was to be dead to the world by the cross of Christ, and to feel an habitual determination to devote my future life to God my Saviour.

From the Journal of Humanity.

INTEMPERANCE AND DEATH.

Last year, I assisted a physician to dress the wound of a respectable citizen, who had the hour before been dirked, and who died in a few days. The man who committed the crime, was then in the house intoxicated. In a fit of anger, caused by spirit, he had murdered his neighbor and his friend. A lady in the neighborhood died a few days after, from alarm and exposure on that occasion. After a few weeks, the murderer was executed. On the gallows, he warned the numerous spectators against ardent spirit, to the influence of which, he ascribed his crime and death. Our Editor, in addition to his notice of the execution, remarked, that on the same evening, the lobbies, porticos and streets of our village presented a scene of drunkenness which had hardly been equalled in his recollection. Both of the deceased men left each a wife and a numerous family of young and intelligent children. One drunken man strikes a blow in one minute that caries distress and misery to many happy families, and extends its unhappy consequence through many generations and into eternity.

S. CAROLINA.

WINES.

The introduction of the lighter kinds of wine into more general use, has been strongly recommended as one of the means of suppressing entirely the consumption of ardent spirit. Great caution, however, is necessary to be observed, lest by this means mankind be induced to substitute one poison for another. That the moderate use of pure wine is unattended by nearly all those deleterious effects consequent upon the employment of ardent spirit to any amount, we cheerfully acknowledge. Nevertheless, there is an important consideration in relation to this subject, which we fear has been, in a great measure, overlooked, and to which we beg leave now to direct the attention of the public. We allude to the fact, that for every gallon of pure wine which is sold, there is perhaps a pipe, or fifty times the quantity, of that which is adulterated, and in various manners, sophisticated; the whole, without exception, the source of a thousand disorders, and, in many instances, an active poison, imperfectly disguised. The encouragement for this adulteration will, of course, be increased in proportion to the quantity of wine consumed, until, at least, the vine shall be more generally cultivated in our own country, and the motive for the deception be in consequence in a great measure removed.—*Jour. of Health.*

DISORDERED PASSIONS.

There is nothing, perhaps, which contributes more to health and longevity than the proper regulation of the passions. The animating affections—as joy, hope, love, &c. when kept within proper bounds, gently excite the nervous system, promote an equable circulation of the blood, and are highly conductive to health: while the more violent and depressing passions, as anger, ambition, jealousy, fear, grief, and despair, produce the contrary effects, and lay the foundation for the most formidable diseases. In the instances of the Emperor Valentinian the First, Wenceslas, Matthias Corvinus king of Hungary, and others, a violent fit of anger, as history informs us, caused very speedy death. —*ib.*

BEAUTY AND HEALTH.

Females should be early taught the important fact, that *beauty* cannot, in reality exist, independent of health; and that the one is absolutely unattainable by any practice inconsistent with the other. In vain do they hope to improve their skin, to give a "roseate hue" to their cheeks, or to augment the grace and symmetry of their forms, unless they are cautious to preserve the whole frame in health, vigor and activity. Beauty of complexion, and to a certain extent, that of shape also, is nothing more than visible health—a pure mirror of the perfect performance of the internal functions, and of their harmony with the external portions of the system, the certain effects of pure air, cheerfulness, temperance, and of exercise, uninterrupted by any species of unnatural constraint.—*ib.*

HUNTING SPIDERS.

There is a tribe of hunting spiders that leap like tigers on their prey, and, what is more extraordinary, have the faculty of doing so sideways. One of these jumped two feet on a humble bee. They approach the object of their intended attack with the noiseless and imperceptible motion of the shadow of a sun-dial. If the fly move, the spider moves also, backwards, forwards, or sideways, and with so much precision as to time and distance, that the two insects appear as if bound together by some invisible chain, or actuated by the same spirit. If the fly take wing and pitch behind the spider, the head of the latter is turned round to meet it so quickly, that the human eye is deceived, and the spider appears to to be motionless. When all these manœuvres bring the fly within its spring, the leap is made with fearful rapidity, and the prey struck down like lightning. The redeeming trait in the history of these cruel creatures is their affection for their young.—*Family Library.*

ANECDOTE OF AN INDIAN.—An Indian being among his white neighbors, asked for a little tobacco to smoke, and one of them, having some loose in his pocket, gave him a handful. The day following, the Indian came back, inquiring for the donor, saying he had found a quarter of a dollar among the tobacco; being told, that as it was given him he might as well keep it, he answered, pointing to his breast: "I got a good man and a bad man here; and the bad man say, why he give it to you, and it is your own now; the good man say, that's not right, the tobacco is yours, not the money; the bad man say, never mind, you got it, go buy some dram; the good man say, no, no, you must not do so; so I don't know what to do; and I think to go to sleep; but the good man and the bad keep talking all night, and trouble me; and now I bring the money back I feel good."

NOTICE.

MR. David A Sayre, of Lex. Ky. has been appointed by the Executive Committee of the Board of Missions, Treasurer of the Board for the Synod of Ky. The Treasurer's of all the Auxiliaries, formed within the bounds of this Synod to the Board, are therefore, requested to forward either to the Rev. Joshua T. Russell, Corresponding Secretary and General Agent, No. 112 South Third St. Philadelphia,—or, if more convenient, to Mr. David A. Sayre Lexington, Ky. the number of subscribers obtained and the amounts subscribed, but not the names—(as it is found impracticable by the Board to receive them) and they are *particularly requested* to have all the names and monies paid for the Reporter forwarded. SIMEON H. CRANE.

Lexington, Ky, March, 1830.

FEMALE TUITION.

IF my friends please to send them, I will take into my family ten or twelve young ladies, and teach them whatever their parents may wish me to teach them. Those who come will please to be at my house on the second Monday in April next.

JAMES K. BURCH.

Danville, Ky. Feb. 16th, 1830.

CLELAND'S HYMNS,

3D EDITION—ENLARGED,

FOR sale at the office of the Western Luminary, Lexington,—and at Morton & Co's. Book-Store, Louisville, Ky.

Price $6 per dozen—62½ cents single.

Lexington, Ky. Feb. 17, 1830.

LAFAYETTE SEMINARY

AND

YOUNG LADIES' BOARDING SCHOOL

THE next Session of this Seminary will commence on Monday the 15th of Feb.

In this Seminary instruction is given in all the English Branches usually taught in the highest schools of this kind. In addition to these, Latin, French, Music, Drawing and Painting, Fine Needle-Work, and working on Lace are also taught.

Besides the Principal, three young ladies are constantly employed in the different departments of instruction, and no pains will be spared to render the education of our pupils as thorough and complete as possible.

TERMS—First Class, eight Dollars per Quaarter—Second, six Dollars—All under ten years of age, five Dollars—Musick, eight Dollars—Drawing and Painting, eight Dollars.

Peculiar advantages are afforded to those who board with the teachers.

ORRAMEL S. HINCKLEY, A. M.
Principal and Superintendant.

Lexington, Feb. 1. 1830.

The Olive Branch will insert the above 5 times and send the account to this office.

LEBANON SEMINARY.

THE subscribers respectfully inform the public, and particularly the friends of literature, that they have lately taken the charge of the Lebanon Seminary, Washington county, (Ky.) in which they have just opened a school for the reception of students. The branches taught in this institution, and the terms of tuition are as follows:

Reading, Writing, Arithmetic and Book-Keeping, $10 per ann. or $5 per session.	
English Grammar and Geography $10 per annum, or $6 50 cts. per session.	
Logic, Rhetoric and Evidences of Christianity,	$15
Geometry, Algebra, Natural Philosophy, &c.	15
Latin and Greek Languages	25
Latin without the Greek, together with otl er branches	20

The subscribers are well apprized of the common and intense anxiety of parents to be omce well acquainted with the qualifications and character of those to whose care they may intrust their children for the purpose of receiving instruction. But, notwithstanding, they offer neither pledges nor promises, but can only say that "to think is to learn" shall ever be their motto, and a sincere desire to promote the cause of literature shall uniformly influence their conduct as teachers. The town of Lebanon possesses every common advantage for the accommodation of young gentlemen from a distance. The society is good and terms of boarding cheap. A respectable farmer, living near the Seminary, has pledged himself to board a considerable number of students at the rates of $40 per annum, or 75 cts. der week.

R. C. GRUNDY, *Principal of the Classical & Mathematical Department.*

A. S. HOUSWLY, *Principal of the Reading & Writing Department.*

January, 1830.

GREENVILLE FEMALE ACADEMY,

HARRODSBURHG, KY.

WILLIAM D. JONES,

HAS purchased, and is now fitting up, the Greenville Springs, and will open a Female Academy on the first Monday in May next. This establishment and its advantages are too well known to the public to need particular mention. The studies of the young ladies who may be committed to his care will be constantly conducted by himself. Having determined to engage in the instruction of Females, from a conviction of the extensive sphere of usefulness which it offers, he will use every effort to make his institution as permanent and as extensively useful as possible. His own interest, the usefulness and reputation of his school, he deems are sufficient pledges for his strict attention to his pupils. The following will be the course of tudies:

First Class—Reading, Writing, Spelling (with definitions,) Mental Arithmetick, English Grammar with exercises, &c.

Second Class—Reading and Arithmetick coutinued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

The year will be divided into two Sessions, of five months each; the summer session beginning on the first Monday in May, and ending the last of September; the winter session, beginning on the first Monday in November and ending the last of March.

TERMS.

Boarding, with washing,, fuel &c. including tuition, per session,	$55 00
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Harrodsburg, Kentucky,

Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 18th, 1829.

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